

the cannons were prepared for firing by the artillerymen and would close automatically after the round was fired, thus protecting the soldiers from enemy fire. These same cast iron reinforced embrasures are the cause of the accelerated deterioration at the forts today. When the marine environment saturates the fort with moisture there is a continual oxidation process within the cast iron and after a century and a half the oxide-jacking forces of these rusted members is too much for the old masonry to resist. Overnight entire wall veneers have been known to disengage from the core of these massive walls and slough off into the moats that surround the fort.

A decade of continuous efforts have netted considerable success at Fort Jefferson's front casemates, on either side of the sally port, that greet the visitors who are disembarking from the boats and seaplanes which are the only available transport to this remote island in the Florida Straits. At Golden Gate's Fort Point, which was saved from destruction by the engineer who designed the Bridge that towers over it today, the visitor comes into intimate contact with the same problem embrasures. Fortunately for these visitors, who jog everyday around the fort's seaside location, the walls have been repointed and the hostile marine humidity has been less destructive on the cast iron shutters and reinforcing plates.

The masons from the reservations in the Southwest have worked with many other partners who have been trying to arrest the advanced deterioration. The Historic Preservation Training Center's Tom McGrath was the author of the Historic Structures Report that outlined the intricate steps to save Fort Jefferson a decade ago while he was an historical architect at the Denver Service Center. The former

Southeast Region's preservation specialists implemented the prototype of the stabilization efforts at the Fort. Now he sees to it that a regularly scheduled detail of masons from the Training Center join forces with the roving crews out of Santa Fe's Architectural Conservation Program who are led by Jeff Brown, Project Manager for both coastal efforts.

Jeff Brown, Jake Barrow, and Gary Smith, all hired as supervisory exhibit specialists and now called Project Managers for the Support Office in Santa Fe, have enabled several years and millions of dollars of collaborative efforts. They have brought together over 20 workers from the Western, Midwest, and Southeast regions to merge seamlessly with those preservation crew members who have been loaned time and again from the many parks of the interdependent clusters that comprise the Intermountain region. Sometimes working on short notice, they have been able to field select preservation specialists and their helpers on a service-wide basis throughout their tenure with the Intermountain and formerly the Southwest Region of the National Park Service.

This can-do attitude is rewarded every time a Superintendent says, "Yes" to the call to share their resources with parks in need. Keeping traditions like those that led to the Navajo Code Talkers who had preserved their unique language and thus helped win a war, will serve the Park Service well in meeting the needs of its aging cultural resources that are under attack.

Barry Sulam, AIA, is the NPS Program Manager, Architectural Conservation Cooperative Program at Montana State University, Intermountain Cultural Resources Program.

Larry Benallie, Jr.

The Ganado Project

The Navajo Nation Archaeology Department (NNAD) conducted an archeology field school for Ganado High School students during the summer of 1997. This was made possible through a Historic Preservation Fund grant from the National Park Service, Tribal Historic Preservation Program. It is part of NNAD's effort to influence and change the way archeology and anthropology are conducted on Navajo lands—making them more beneficial and worthwhile to the Navajo people.

When archeologists and anthropologists began exploring the ancient cultures of the southwest in the late 1800s they came for a specific reason—to gather as much information as possible before our cultures

disappeared forever and to stock museum shelves with "primitive" artifacts. Most considered nothing offlimits—ceremonies, songs, sandpaintings, origin stories, clan stories, human remains, pottery, rugs, Kachina dolls, and baskets are just some examples of the thousands that were collected and shipped back to museums in the east.

Because of their obvious disregard for Native concerns and beliefs, the "scientists" were little more than cultural thieves. To make matters worse, they produced numerous books and writings about their work and became renowned using knowledge they took from us. They became experts on Indian cultures without ever understanding what it was to be Indian.

This past behavior has placed the profession of archeology and anthropology in such a bad light that it is difficult to make Navajo and Indian people understand that the profession is attempting to change its methodology and approach to conducting cultural resources work on Indian lands. It hasn't been an easy task trying to live down the past of so many.

With the passage of federal laws, including the Native American Graves Protection and Repatriation Act (NAGPRA) and the Archeological Resource Protection Act (ARPA) as well as the creation of tribally-run archeological programs, we as Navajo people have been trying to change how archeological and anthropological work is conducted on the Navajo Nation. One of the most difficult aspects has been trying to convince our traditional people of the necessity of our work and at the same time accommodating our own beliefs with that of the profession. Still those of us who are Navajo or Indian and have chosen this profession keep trying. We believe that we are clearly the people who are the most qualified to protect our own cultural resources.

The Navajo Nation, for the last several years, has begun to incorporate and use traditional Navajo philosophy as a basis for running its government and naturally this applies to how we attempt to preserve and protect the cultural resources of the Nation. This includes extensive interviewing of traditional people, especially the *hataalii* (Chanters/Medicine Men) and hiring them as advisors.

Like many others, NNAD has been involved with educating children and young adults with lectures and presentations. One such presentation led to the implementation of the Ganado Archeological Project (GARP). Educational opportunities such as these may be one ideal way to teach Navajo people about our work—not to necessarily teach about our culture, but to teach about the value of our work, how and why it is being conducted today, and how it can benefit the Navajo Nation as a whole. It is not our intent to “convert” any Navajo person to the anthropological and archeological way of thinking, but to teach them about the cultural resources of the Navajo Nation, and to introduce them to the concept of cultural preservation, and the importance of protecting these unique and irreplaceable cultural resources forever.

In 1996 we were asked to give a presentation to an anthropology class at the Ganado High School in Arizona. During the course of our talks we learned that the teacher had proposed to take his class to an actual Anasazi site and had presented his plan to the teacher and parent school board. The parents were outraged and gave a definitive no to his plan. Traditionally, Navajo people avoid contact, whenever possible, with Anasazi remains and they were not about to let their kids be exposed. With that in mind, it was not just a process of hiring these students for this project, it was also appropriate and proper for us to obtain their parents permission.

In the summer of 1997, four Ganado High School students were hired by NNAD to participate in this small archeological field school. This author and Grace Morgan (both Navajo archeologists) co-directed the project. The students, inexperienced at the time,

would help record three important archeological sites located on the Navajo Nation.

The students were taught the methodology of how to record and map archeological sites, and were introduced to the methodology of ethnographic interviewing. The students were taken on trips to Chaco Canyon, Jeddito, Arizona, and Navajo National Monument. The students' outlook seemed to change over the summer. It was just a summer job to them in the beginning. But as time went on it was clear that they began to appreciate and respect the grandeur of the cultural resources which were all around them.

The Ganado Site was the first Anasazi site we recorded, located near the Hubble Trading Post National Historic Site, at Ganado, Arizona. This site is a large and sprawling Anasazi village sitting on the edge of the Pueblo Colorado Wash which was occupied from 700 A.D. to 1100 A.D. There are hundreds of living areas and rooms located across the site, five Basketmaker III great kivas, and a Chaco-style great house and tower kiva. The site covers an area measuring 85 acres. It took six of us more than a month to record this site. Upon completion there, we had recorded over 500 different features. It was an intense and extensive first experience for the students.

The Ganado Site is one of two local sites, the other called Bad Dog Ridge Site Complex, which too is comprised of extensive Basketmaker III remains, two Basketmaker III great kivas, a Chaco-style great house, and situated along a large drainage (Wide Ruins Wash). The sites are remarkably similar in terms of site morphology and plan. These sites appear to date to the same time periods, from A.D. 700-1200. The areas drained by the Pueblo Colorado Wash and the Wide Ruins Wash appear to have been a valued location for the establishment of large and complex Anasazi habitation sites. The proximity to quality farmland and water no doubt is a primary consideration in interpreting this phenomenon but these are not the only explanations and this merits further archeological investigation.

Upon completion of work in Ganado, we then moved into the Wide Ruins, Arizona area and recorded a site known as Black Rock Gaddy (*Tselizhini*). *Tselizhini* is another Chaco-style great house, surrounded by a community of roomblocks. The great house rubble mound, with a 40-meter long back wall with 5 meters of relief, is much larger than the Chaco great house we recorded in Ganado. There was no Anasazi road visible at the Ganado great house, but there is a possible Anasazi road at *Tselizhini* running in front of the pueblo. The road heads east toward the well-known prehistoric pueblo of *Kintiel* (Wide Ruins) and west toward an artesian well known as Tanner Springs, Arizona. In-field ceramic analysis indicates that the people at *Tselizhini* were in contact with other Anasazi people from Chaco Canyon, Showlow, the Hopi Buttes area, and from

Kayenta. This site was probably occupied for about 100 years, between A.D. 1100 to 1200.

The “road” located at *Tselizhini* raises some questions. What do these roads mean and what were they used for? It is clear that the road is part of the cultural and public landscape that can be associated with these types of sites. Many such roads link most of the classic Chaco Canyon sites together. Now we are finding these roads at Chaco-style ruins far outside of the Chaco Canyon area. One possible explanation presented is that these roads are like umbilical cords that link sites together in a particular area. It may have been one way for the Anasazi people to maintain a cultural and physical link to their past and their origins.

Tselizhini got its name from a Navajo man who once lived near the site. We found his corn storage room, which resembled an exposed square kiva, and began talking to the people now living in the area. We eventually made contact with his immediate and extended family. Their permission was granted to call the site by their grandfather's name, Black Rock Gaddy (*Hastiin Tselizhini*). Thus, the site was named *Tselizhini* (even his family refers to the site by this name).

While the two Anasazi sites were interesting and very complex, the last site we recorded was by far the most important for us to record and it clearly made the most lasting impression upon the students. *Kin na halzhin* (Round Black House) or *Kinazimnde* (Towering Grey House) is a Navajo pueblo site dating to A.D. 1759. This Navajo defensive fortress was occupied 100 years before the 1863 Navajo internment at Bosque Redondo (*Hwéeldi*), Fort Sumner, New Mexico.

Originally recorded in 1883 by Mindeleff, the pueblo was originally thought to be an Anasazi farmstead related to the occupation of Kintiel. Treering dates obtained during the 1930s clearly showed that the structure was Navajo and not Anasazi. Various other researchers visited the site over time the most well-known being Richard Van Valkenburg, J. Lee Correl, and David Brugge during their Navajo Land Claims investigations of the early 1960s.

Kin na halzhin sits on an isolated bedrock butte on a terrace above the Wide Ruins Wash. The unshaped stone walls once stood three stories tall. The main structure is nine meters long by four meters wide. There are associated stone hogans, fork-stick hogans, burned hogan depressions, trash middens, and human remains. Navajo sherds dominate the ceramic assemblage which include Dinétah greywares and Gobernador Polychrome. Hopi Yellow ware, which is usually found on 18th century Navajo sites, can also be found. This is one of only a handful of early Navajo defensive sites located west of the Chuska mountains. *Kin na halzhin* is larger than most of the forts located in the *Dinétah* in northwestern New Mexico and was built after the Navajo had left the *Dinétah*.

The site was the scene of defensive battles against the Utes, Comanches, and Apaches. In a sense, *Kin na halzhin* could be considered a battlefield site. Ethnographic interviewing indicates that certain sandstone blocks in the wall were removable and would be moved as appropriate to shoot arrows out of the fort and to thrust spears. What is interesting is that many of the “removable” blocks were near ground level which would allow the Navajo defenders to shoot arrows and jab spears at the legs of the horses of the attackers. Crippling the horses would, no doubt, have considerably evened the odds for the defenders. There is no indication that the pueblo or its defenders ever were conquered during any of the battles.

We have also discovered that there are several more defensive Navajo sites in the Ganado-Wide Ruins area that seem to have belonged to and to have been built by the same clan group or family. We are currently pursuing this line of inquiry and have in fact found two and possibly three of these additional defensive sites.

Sadly, over the years *Kin na halzhin* has been severely vandalized. When I first visited the site in 1990, the original log ladder was still in place at the entrance of the fort. Two weeks later, the ladder was stolen and has never been seen again. Also when I started visiting and checking on the fort, the long walls of the fort stood at least two meters high. These walls have now been kicked down to ground level and the roof beams have been used for fire wood. Only a portion of the northern wall still stands at the three story level. Despite all the damage that has been inflicted on the fort, it is still an impressive and powerful site.

In an effort to try and control the vandalism at *Kin na halzhin*, we have put up a fence so that no one can drive their vehicle up to the fort and we have put up a sign indicating to people that this is a fragile Navajo fortress that is protected by tribal and federal antiquities laws. We can only wait and see if this will be an effective deterrent to vandalism at the site. Recent site inspections have demonstrated there is little indication anyone has visited the pueblo but us.

NNAD has an important role in developing and implementing approaches to managing the Navajo Nation's cultural resources, which incorporates a distinct Navajo philosophy—they are part of our Navajo culture and history and should be respected and protected for what they represent, the strong and distinctive ties we as Navajo people have for our culture and the land. It is not an easy task and at times seems impossible, but we feel we may be making some headway in communicating with the Navajo people we serve. In fact, one of our students has returned to the department for just one more summer of doing archeology.

Larry Benallie, Jr. is Assistant Director, Navajo Nation Archaeology Department.